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NOTES FROM ABROAD.

BY ROBERT F. HARPER.

Prof. Dr. J. Euting has recently returned to Strasbourg after fifteen months's absence in Inner-Arabia. His preparatory announcement of the results of his journey written to the Freiherr von Manteuffel and dated Beirut, July 13, 1884, is as follows: "On May 22d, '83, I left Strasbourg. From June to August I spent in Middle Syria and undertook a journey to Palmyra, from which place, among other things, I brought back a copy of a bi-lingual (Palmyrenish-Greek) inscription, which has long been desired by the Berlin Academy. Five chests of mummies and skulls, a number of altar and grave-stones are at present still in Palmyra. On the 31st of August, I undertook the journey proper into Inner-Arabia. After three months's stay in Hajel, the residence of Emir Mohammed ibn Raschid, on the 23d of January, '84, I travelled westward to Teima (an exceedingly old city mentioned in Isa. xxi., 14). Here I discovered a stone with an Aramaic inscription and a likeness of king Schozab ben Petosiri clothed in an Assyrian costume, dating in my opinion, from the eighth century B. C. Besides this valuable stone I found still others of less importance. The weary and dangerous journey to the ruins of Tibuk received no compensation. On the other hand, the ruins of the cities of Madein-Salich and el-Oela surpassed my expectations. I found there about thirty well-preserved and dated inscriptions in the Nabataean (dating from the times of the Nabataean kings Haretat-Aretas I. and Aretas II. who resided in Petra at the time of Christ) and fifty-five inscriptions in Himjaritic (South-Arabic). The impressions on paper and two stones as tests of the different sorts of writing have arrived safely in Strasbourg. Besides, I have copied in my day-books many hundred shorter inscriptions in a form of writing differing from the Himjaritic and up to the present time unknown." Prof. Euting also hopes, through the agency of an intelligent young Egyptian who passes yearly by the ruins of Bada and Maghaïr Schoaib to obtain impressions of the inscriptions in these places.

H. L. Strack, after a favorable review of Paul de Lagarde's "Librorum Veteris Testamenti canonicorum pars prior Graece" in the *Theol. Litbl.*, No. 38, in the course of which he states that the last stereotyped edition of Tischendorf is utterly worthless, closes with the following appeal, "The second volume will finish the work. Will it appear? Theological Germany! P. de Lagarde prints the book at his own expense. He cannot and will not print the second volume, until he has, in a great measure, received back the money expended in the first. Will you not regard it as a duty of honor to assist this important work by purchasing a copy? Almost a year has gone by and, so far as I know, no scientific journal in Germany has, by a notice, recognized the importance of this publication. The fact that the author is not in a position to furnish copies for notice is not sufficient reason for this neglect, etc." It should be truly regretted that such men as Lagarde and Dillmann cannot find publishers for their works, viz., respectively, the Septuagint and the Ethiopic version of the Bible, and hence that the results of their labors and investigations must to a great extent be lost to scholars. Well has the critic bewailed the fact that Germany which claims to be the mother of *all* learning has turned her back to such important works as these.

Among the numerous books in preparation the following may be mentioned:

‘Arabische Grammatik nebst Uebungsstücken, Litteratur und Vocabular’ by Dr. Socin, Professor at Tübingen. This work will be published by H. Reuther and will take the place of Petermann’s ‘Grammatica Arabica’ as Vol. IV. of the Porta linguarum Orientalium. An English edition will appear at the same time with the German. This book is expected very soon.—‘Die Psalmen aus dem Grundtext übersetzt und durch eine fortlaufende Besprechung erläutert’ by Lic. Dr. V. Andreeae.—‘Skizzen und Vorarbeiten’ by Julius Wellhausen. Vol. I. 1. ‘Abriss der Geschichte Israels und Judas.’ 2. ‘Lieder der Hudhailiten, deutsch und arabisch.’

October 12th.

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⇒GENERAL NOTES.⇒

The Non-Messianic Interpretations of Isaiah LIII.—The most prevalent opinion among recent Jewish writers is that by the Servant of Jehovah, whose sufferings are here portrayed, is meant *the nation of Israel*. According to them, the prophecy describes the misery to which Israel is subjected, his steadfast adherence to the worship of the one living and true God amid the idolatry of the nations, and his final deliverance and glory. This opinion has been adopted and maintained by Rashi, Abenezra, David Kimchi, Lipmann, Adler, and other distinguished Jewish writers. Among them, however, there is some diversity of opinion. Some suppose that the whole Jewish nation is personified; whilst others, as Rashi and Lipmann, restrict the prophecy to the pious portion of the people. Thus Rabbi Rashi, commenting on Isa. LII., 13: ‘Behold, my Servant shall be exalted and extolled, and be very high,’ explains the words: ‘Behold, in the latter days my servant Jacob shall prosper, that is, the righteous who are in his midst.’ Most of those Christian writers, who have adopted a non-Messianic interpretation, have also given a somewhat similar explanation but with a considerable diversity of opinion, Eichhorn, Rosenmüller, Hendewerk, Köster, and Hitzig suppose that the whole nation of Israel is the subject of prophecy; Ewald, Bleek, Riehm, and Dr. Davidson think that the ideal Israel—Israel in the imagination of the prophet—is referred to; whilst Paulus, Thenius, Anger, and Kuenen restrict the application to the true worshippers of God as contrasted with the ungodly. Knobel supposes that we must distinguish the Servant of Jehovah in a wider and narrower sense: in a wider sense, the whole people of Israel are meant, so far as they had not apostatized from Jehovah, thus both the true and false worshippers; in the narrow sense, the true worshippers of Jehovah, the kernel of the nation, are meant; and he asserts that in this prophecy the phrase is sometimes used in the one sense and sometimes in the other. Oehler adopts the peculiar opinion that at first the Servant of Jehovah was used in a collective sense, denoting Israel; but as the prophet proceeded, the collective sense is dropped and an individual is represented, as is especially the case in this Fifty-third chapter of Isaiah. ‘The figure,’ he observes, ‘represents first the servants of God collectively, from which the holy seed proceeds which is to form the stock of the new church, and then culminates in an individual. This Servant, the ideal Israel, is accordingly called to establish judgment in the earth, and the isles wait for his law.